CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

WE ARE AMBASSADORS FOR CHRIST....BE YE RECONCILED TO GOD.

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Original.

MY OPINION.

BY REV. A. KELSEY.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the spirit."—John iii. 8.

The subject of that change which, in Scripture, is variously denominated being 'born again," "born of God," and "born of the Spirit," has occupied the attention of our people for some time past; and very much that is important has been published in our papers. And having, myself, opinions upon this highly interesting topic, I am disposed to give them to the public, if they are deemed of any worth by the Editors. To begin with, we assert that "birth" introduces a living being to a new life, or a new mode of living. That change, therefore, which is effected by the influences of Christianity leading men to turn away from their former errors and sins, to practice and enjoy Christianity as it was taught by Jesus Christ, is called "born again," or "being born of the Spirit," because they are introduced to a new life, and to a new mode of living.

The pure Gospel comes to the understanding of an individual—and that individual "believes with the heart *unto righteousness*," confesses and forsakes his wrongs, enters upon the Christian race of hope and virtue, and thereby is a "new creature," having a new faith, a new life, and new enjoyment. It is perfectly proper, therefore, to call such a change a "birth," because it is an introduction to a new and glorious life. Having said so much on this point,—enough to make our opinion understood,—we will proceed to consider the passage of Scripture which stands at the head of this article.

Our object in considering this passage is, to remove that erroneous impression which is fastened upon many minds, that the genuine "new birth" is an incomprehensible and mysterious affair, produced by some secret agency of the divine Spirit, without our being able to know how it is accomplished. On the supposed testimony of this scripture, some have related most marvelous "experiences"—such as would lead us to suppose that God had wrought a special miracle for their conversion. And others, after hearing such experiences related, though really and truly believing unto righteousness, have been prevented from going forward in the Christian race, because they had never experienced what others profess. Now let us carefully consider the text, and endeavor to ascertain whether it was designed to teach us that being "born of the spirit" is a mysterious and incomprehensible work, one that cannot be explained.

Now what does this scripture say that justifies the impression which many entertain, that the Christian birth is either mysterious in itself, or the work of a mysterious agency? In our opinion, nothing at all. The comparison in the text we believe has been mistaken. The text does not say that the "birth" of the spirit is like the wind, neither does it say that the agency of the spirit is like the wind that bloweth, &c. It says, "The wind bloweth where it listeth. * * * So is every one that is born of the spirit." Those who are "born of the spirit" are said to be like the wind that "bloweth where it listeth."

But, says the reader, "I can see no resemblance between individuals who are born of the spirit, and what is here said of the wind. They are not invisible, nor are their works invisible to us. And we certainly know from whence they came and whither they go. Neither their origin nor their destination is uncertain." All this is granted. And we believe that the influence by which one is born of the spirit is just as manifest to the understanding of a Christian, as the individual is who is thus born. Do we know where the influence comes from by which men are born into the life of Christianity? If we do not, it is our own fault. Peter says, "Seeing ye have purified your souls by obeying the truth, through the spirit, unto unfeigned love of the brethren, See that ye love one another with a pure heart, fervently: being *born again*, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth forever." The influence by which men are born into the new life is from Christianity, "the word of God," "the truth," But there is a likeness in one particular between "every one that is born of the spirit," and what is here said of the wind. "The wind bloweth where it listeth. * * So is every one that is born of the spirit." The word "*listeth*" reveals, to my own mind, the comparison. It means *liketh* or *pleaseth*. It is found in but one other place in the New Testament: "Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth." James, iii. 4. Here we learn that the ship is under the control of its governor and also that he turneth it contrary to its apparent inclination or tendency, as he pleaseth, or "listeth." The ship is *not free*, but its governor turns it according to his own wish or pleasure. But "the wind bloweth where it *listeth*," or *liketh*, or *pleaseth*. It is not confined, but free. Is not this the true idea? It is quite common, when we would represent the perfect liberty or freedom of a thing to say, "it is as *free* as the wind of heaven," or "*free* as the mountain breeze." And the text certainly speaks of the freedom of the wind. "The wind bloweth where it listeth. * * * So is every one that is born of the spirit." To my mind, the idea conveyed by the text is, that "every one born of the spirit" is as free as the wind, which "bloweth where it listeth." And the more carefully I reflect upon the nature and character of *Christian Liberty*, as presented in the New Testament,

the more am I convinced that this is the doctrine of this passage of Scripture.

In the light of the New Testament, the real Christian —one truly" born of the spirit,"—enjoys the highest and most perfect freedom, and indeed the only real freedom that can be known. All other liberty is but bondage compared with this. One who is made "free by the Son is free indeed." He *lives as he liketh*, and practices just what he pleaseth, as free as the wind. He is not good *reluctantly*, and against his will, nor urged along in the way of duty by the fear of the law, nor is he kept from what he understands to be wrong by the fear of punishment. There is no liberty in such service. They go against their wishes *to do well*, and are not as free as the wind. When one is truly "born of the spirit," they delight to do the will of God, and desire to walk in the way of righteousness. They are free as the wind that "bloweth where it listeth." And I am unable to understand how any one that is "born of the spirit" is like the wind, in any other sense.

One reflection, and we will close. What an invaluable blessing it would be to this world of ours, if all who claim the Christian name and profess to have experienced the new and heavenly birth, were so "born of the spirit" as to enjoy the true liberty. If all those who make a profession of religion, and who are pretending to be obedient, when it is only the fear of God's judgments, or human law, or public opinion that holds them where they are—if all these were born of the true spirit, so as to do right from choice, the world would have a *jubilee*, which would be akin to heaven.

Nunda, March 24, 1849.

Original.

AN OBJECTION ANSWERED.

In commenting upon the sin against the Holy Ghost, Br. L. C. Todd says, in his work against Universalism, written shortly after his renunciation, that "admitting the phrase 'this world and the world to come' to denote the two dispensations, it does not obviate the difficulty or remove the objection against the doctrine of universal salvation. "We might ask," (says he) "in what *dispensation* they are to be delivered from sin? Certainly the Bible knows of no dispensations, in which revolutions and changes take place, after the dispensation of the Gospel. It must be under the *new dispensation* of universalism or mormonism, unknown in the days of Christ, that such sinners are to be delivered from their sins! We always considered this one of the *hardest* among the many *hard* passages that Universalists had to contend with."

The reader will discover at once, that the author of the above extract was far from cherishing that spirit of fraternal love and christian candor, which were beautifully exemplified in the teachings of him who spake as never man spake. Compared to Partialism, Universalism is indeed a new dispensation, a better covenant, established upon better promises. For instead of teaching that the God of all grace has called into existence unnumbered millions of intelligent beings for the purpose of gratifying malicious devils, and peopling worlds of dark despair, it proclaims good tidings of great joy which shall be unto all people. Instead of rendering evil for evil, infinite curses for infinite offences, it breathes the spirit of universal benevolence, of peace on earth and good will to men. Hence, like the Gospel when compared to the law, it is the new dispensation, when compared to all the narrow and selfish systems of men. But why Universalism should be classed with Mormonism is more than I can divine. The two doctrines are as unlike as light and darkness. They are completely and diametrically opposed, in nature and in spirit; as much so as Universalism and any other system of Partialism.

But I commenced this article with the idea of answering the argument against Universalism founded upon the language, "it shall not be forgiven him, neither in this world neither in the world to come." Matt. xii. 32. The learned tell us, that the meaning of this language is, neither in this age nor the coming age. Says Adam Clarke, "Though I follow the common translation, yet I am fully satisfied the meaning of the words is, neither in this dispensation, viz. the Jewish, nor in that which is to come, viz. the Christian. *Olam-ha-bo—the world to come* is a constant phrase for the times of the Messiah in the Jewish writers."

The Bible should be its own interpreter. One sacred writer should be allowed to elucidate another. The apostle in his epistle to the Hebrews, says, "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." This world was the Jewish age, which came to an end when Christ established his kingdom in the earth. Look at another passage: "Now all these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come." Here we discover that the ends of the world had come in the days of the apostle. But further we are informed, that the original word here rendered *world*, is in the plural, though in our translation it has the singular form. Thus it would read "upon whom the *ends* of the *worlds* had come." How many of these worlds had then come to an end we are not advised. But the Jews represented different periods of time by different ages. These ages sometimes denoted a period of short duration, and sometimes represented as an indefinite period of time. And, with them, the expression this world and the world to come, would express this age and the age which succeeded it. What evidence, then, does this passage afford, of endless misery?

In regard to the question, under what dispensation, or during what age, the blasphemers against the Holy Ghost will be forgiven, it is only necessary to listen to the word of God, in order to arrive at a correct conclusion. The great apostle in his letter to the Ephesians, ii. 7, has communicated this important information: "That in the ages to come he might shew the exceeding riches of his grace in his kindness towards us, through Christ Jesus." Br. Whittemore in his excellent work, "The Plain Guide to Universalism," has the following just remarks upon these words: "Now, although the sin against the Holy Ghost was not to be forgiven neither in the then existing *age* or *world*, nor in the *age* or *world* that succeeded it, yet (mark reader) in the WORLDS TO COME [for it is the same Greek word in Ephesians that you find in Matthew] God will show the exceeding riches of his grace. *Exceeding* is a word of comparison. Exceeding what? We reply, exceeding every display of his grace which had before been made. In these latter days or ages, God shows us the *exceeding* riches of his grace, which outshine all former exhibitions, as the rising sun outshines the morning stars that are lost in the flood of light he pours upon the world. The sin against the Holy Ghost may be cancelled by the exceeding riches of God's grace in the AGES to come, although it was not to be forgiven neither in the age when Christ spake, nor in the age which succeeded it."

F. M. A.

Carroll, N. Y., March, 1849.

Original.

CAPTAIN MARRYATT'S UNIVERSALISM.

BY REV. J. SHRIGLEY.

I have read but few novels, and those few have generally been such as my friends have recommended.

Among the number, "Japhet in search of a Father," is the latest and best. I read this by the particular desire of my physician who recommended it as a suitable work for an invalid. On the 49th page of the book there are some theological views which, however crude and mystical they may be considered by the reader, lead to glorious results. It is Universalism in a new dress—original, in some particulars, with Capt. Marryatt. He says:

"Every man has his destiny—such must be the case. It is known beforehand what is to happen to us, by an Omniscient Being, and being known, what is it but destiny which cannot be changed? It is *fate*," continued he, surveying the stars with his hand raised up, "and that fate is as surely written there as the sun shines upon us; but the great book is sealed, because it would not add to our happiness."

"If, then, all is destiny or fate, what inducement is there to do well or ill?" replied I. "We may commit all acts of evil, and say that it was predestinated; we could not help it. Besides, would it be just that the Omniscient Being should punish us for those crimes which we cannot prevent, and which are allotted to us by destiny?"

"Japhet, you argue well; but you are in error, because like most of those of the Christian Church, you understand not the sacred writings. * * * Original sin commenced in heaven—when the angels rebelled against their God—not on earth."

"I will grant that sin originated first in heaven."

"Do you think that a great and good God ever created any being for its destruction and *eternal misery*, much less an angel? Did he not foresee their rebellion?"

"I grant it."

"This world was not peopled with the image of God until after the fall of the angels; it had its living beings, its monsters perhaps, but not a race of men with eternal souls. But it was peopled, as we see it now is, to enable the legions of angels that fell to return to their former happy state—as a pilgrimage by which they might obtain their pardons, and resume their seats in heaven. Not a child is born, but the soul of some fallen cherub enters into the body, to work out its salvation. Many do, many do not, and then they have their task to recommence anew; for the spirit once created is immortal, and cannot be destroyed; and the Almighty is all goodness, and would ever pardon."

"Then you suppose there is no such thing as *eternal punishment*."

"*Eternal!* No. Punishment there is, but *not eternal*. When the legions of angels fell, some were not so perverse as others; they soon re-obtained their seats, even when, as children, having passed through the slight ordeal, they have been summoned back to heaven; but others, who from their infancy show how bad were their natures, have many pilgrimages to perform before they can be purified. This is itself a punishment. What other punishment they incur between their pilgrimages we know not; but this is certain, that no one was created to be *punished eternally*."

"But all this is but assertion, where are your proofs?"

"*In the Bible;* some day or another I will show them to you."

"I thought for some time upon this singular creed; one, in itself, not militating against religion, but at the same time I could not call to mind any passages by which it could be supported. Still the idea was beautiful, and I dwelt on it with pleasure."

Thus much from Marryatt in reference to *his* system of Universalism. Can any of your correspondents give anything more definite in reference to this distinguished man? I do not assert that he was a Universalist, but I beg leave very respectfully to inquire if such was his religion, or did he pen the above argument merely to fill another page of "Japhet in search of a Father?"

Baltimore, March, 1849.

Original.

THE PURITY OF JESUS AN ELEMENT OF POWER.

BY REV. J. .S SAX.

Jesus lived amid evil influences, yet preserved his soul free from them all. He was tempted in a thousand different ways, yet without sin. Among all the vile charges which infidels and evil-minded persons have brought against Jesus of Nazareth, we scarcely ever hear him called a bad man. All are obliged to confess that he was a good man, free from hypocrisy and guile. Thus did even his opposers among the Jews. Once or twice, some depraved person attempted to charge duplicity and sorcery upon him; but the great mass of the people repudiated this charge, and involuntarily acknowledged him to be a man of pure and benevolent designs.

And this was with him an agent of great power. Virtue will at all times be respected by the world. It will draw forth the homage of men's hearts. Take a pure man, whose motives are sincere, and whose generous deeds attest the loftiness of his soul and the devotedness of his life; place him in the midst of a band of pirates, whose souls are buried in carnage and lust, and he will be respected there. Those men, lost to virtue and goodness, will yet feel a sentiment of admiration towards him. However deep they have plunged into iniquity, they can never be so dead to all the perceptions of moral goodness, as to feel no glow of admiration when it is exhibited in its beauty and purity before their eyes. Some sparse relics of divinity are still lingering there, which are aroused when brought in contact with kindred elements in a fellow-man.

The influence of a good man cannot be otherwise than salutary. He is like a burning light. Its pure rays will pierce the darkness around, and restrain and invigorate. His example will be seen and felt by the corrupt minds with whom he associates; they will thus be led to contrast his virtue with their deformity, and they will feel ashamed of their imperfections when placed side by side with his excellences. It is by this contrast that they are enabled to see their vices in all their hideousness, and they become disgusted at them, and, for a season at least, push them aside, and worship the pure and the good.

The scenes of the inanimate world even, spread out in all their loveliness, offer a silent rebuke to the vicious man. The pure ether of the morning, the gorgeous sunset, the green foliage, the fantastic colors of the autumn forest, the modest flower that peeps out from its mossy bed, all draw forth the admiration of man, and bid him, in no unmeaning language, be as pure as these. How much more powerful the voice which speaks from a pure soul, from a living, acting being, who has preserved his heart untarnished by the miasma of sin which surrounds him! While gazing on such a being, we adore him, and secretly resolve to resign our evil habits and be innocent again.

But we find no man perfect on earth. Good men we have, but no one is wholly free from sin. Some traces of corruption still mar the souls of the most holy. Not so with Jesus. We see no guile in him. He stands there, amid a wicked and corrupt people, and yet receives none of the contagion into his spotless soul. The multitude notice this, and fall down in wonder and admiration before him. His purity draws out the finer sentiments of their souls, and with shame and confusion of face they confess their guilt. Jesus speaks, mildly yet decisively, rebuking their

errors and vices, yet offering them full pardon if they will forsake them. They are astonished—"they wonder at the gracious words that proceed from his mouth!"

The self-righteous Pharisees, the cunning Sadducees besiege him with their queries, and strive to entangle him in his talk. He glances his mild eye upon them, and, conscious of his own native dignity, *speaks*. His opponents quail before him. One by one they pass out, troubling him no more with their questions.

A private man, invested with no badge of authority from the church or state, he goes into the temple, that holy place consecrated to the Lord, and drives out the money-changers and dealers in sheep, oxen and doves, saying boldly, "Take these things hence; make not my Father's house a house of merchandise!" The people are awed at his presence, and dare not raise a hand to resist him.

At his trial and crucifixion, they are all struck with dumb amazement at the uprightness and sincerity of his manners and the purity of his words, and when he gave up the ghost, they, with fearful forebodings, cried out, "Truly this was the Son of God!"

Thus did men honor him even when they reviled him and sought to take his life. And multitudes, in all succeeding ages down to the present time, have been struck with admiration while gazing upon his pure life, portrayed by the Evangelists. It has often been a key to unlock their guilty hearts, and cleanse them from the pollutions of evil. Let us seek to imitate him in the purity of our lives, and then we shall be enabled to wield an immense influence over our fellow-men, in favor of virtue and truth. Then shall we be endowed with a power which neither wealth, nor talent, nor aught else beside can give us.

Lebanon, N. H., March, 1849.

Original.

PARTIALISM PUT IN PRACTICE.—NO. 1.

BY O. H. P. KINNEY.

PERHAPS there is no better way of testing the goodness or badness of any particular religion or creed, than by putting it to every-day use. We are required to be perfect, as our Father which is in heaven is perfect; to be followers of him as dear children. From this we conclude, that in all our acts, whether as individuals or as communities, we should incorporate the perfections of the Godhead. It is not to be expected that we can be as perfect as he is perfect, but our acts should be based upon those principles which constitute his perfections.

Our partialist brethren are very careful to inform us that the only way for God to manifest his uncompromising and eternal hatred of sin, is to punish endlessly, and to the full extent of his severity, those persons who commit sin; and this, they say, exhibits his perfections and glory. Now if God's perfections consist in thus showing his hatred of sin, man should in a similar manner show his opposition to sin. Therefore all the laws designed for our guide and government should partake of the spirit and nature of God's laws.

By examining the laws of our country, it will be seen that our legislators have recognized degrees and grades in crime. For a small and trifling misdemeanor there is a light and proportionate punishment. For offences which exhibit greater moral turpitude, the punishment is greater. Our criminal laws seem based upon the principle that the greater the offence, the greater punishment it will require to produce the same result. According to Partialism, this is all wrong. In God's goverment there are no degrees in crime. Every offence against his law is *infinite*, and one infinite sin cannot be greater than another. Degrees of punishment are also unknown to his law. Every sin deserves an infinite punishment, and one infinite punishment cannot be greater than another. He has the same penalty for all crimes. Then why not man? By what authority has he set himself up to be wiser or more perfect than God? Why has he made distinctions in crime and degrees in punishment, when he has been taught *so clearly* that all crimes are of the same magnitude and should receive the same punishment? Surely, "God made man upright, but he has sought out many inventions."

The framers of our laws were, the most of them, undoubtedly, of the Partialist stamp. Then why did they so far depart from their creeds? Had they no confidence in their Father's moral government? Did they consider it wrong in its cardinal principles, and therefore think to improve upon it? Or really, were their *depraved* hearts *too good* to set such a system in operation among their fellow-men? The latter must be the conclusion of all reasonable persons. But to act consistently with their creeds and precepts, they should set themselves to work immediately to reform the great abuse of the holy requirement, to be perfect as he is perfect. They should restore the laws to their purity, and make them partake of the nature and essence of God's laws, by abolishing all degrees in crime, and affixing the same (the most *tormenting* and *protracted*) penalty to all offences. By so doing, they will reflect the perfections and glory of *their* Father in heaven.

Original.

CHRIST IN THE GARDEN.

BY ALIDA.

'T WAS night. In a garden dark and still,
Beneath the Olive's shade,
Our Savior knelt in agony,
And thus he humbly prayed:
"If possible, O! let this cup
Pass from me, Holy One;
Yet not my will, but thine, O God,
Be now, and ever done."

Thus prayed the Savior; and may we,
When called upon to bear
The ills of this, our earthly life,
Be found in humble prayer.
And when our loved, our cherished ones,
Far from this world are gone,
Oh, may we say, with trusting faith,
"Thy will, not ours, be done."

And though we stand, as Jesus stood,
Alone,—all others fled,
Denied by those we fondly loved,
Betrayed by those we fed,
And though our loved, our cherished faith,
Be scoffed, e'en spit upon,
Yet may we calmly, gently say,
"Thy will, blessed Lord, be done!"

And when the last, dread message, comes
To summon us away,
May we, like him who died for us,
Be ready to obey.
And though we falter twice, e'en thrice,
Before the victory 's won,
May we, like him, thus calmly say,
"Thy will, O God, be done."

☞ Fear is always cruel—the friend forsakes his companion—the husband leaves his wife—the mother deserts her child. Fear is cruel and selfish. This is shown in times of pestilence.

Original.

WHAT HAS ENDLESS PUNISHMENT DONE?

BY REV. T. J. TENNEY.

With all that the most strenuous advocate of endless punishment claims for it, can he tell us any good it has done? Has it made the world better in morals? Does it have more faith in God for the prevalence of such ideas of his vindictiveness? Are the anticipations of the future brightened as partialism multiplies its adherents? But, as we shall probably get no answers to these questions, we will give our own views of the subject.

Endless punishment, it appears to us, is the source of untold misery. It has filled the world with wo. Nothing has administerd so much to the existence of skepticism, and infidelity, and atheism. It has made maniacs, and filled our insane hospitals. Under the impression that they had sinned away the day of grace, both men and women have put a period to their own lives. And hundreds and thousands weep over the prospective misery of the lost, among whom they have no reason to doubt will be some of their own friends and kindred. We most sincerely say that a doctrine so bad as this is too bad to be true. It can be in accordance with none but the basest passions of the human heart.

St. Johnsbury, Vt., March, 1849.

Foreign Correspondence.

LETTER—NO. XXXVI.

Paris, Oct. 2, 1848.

There are many things, attractive and curious to the beholder, which cannot be easily described, and would not be understood if they were. I prefer, therefore, to pass away from this centre of fashion with some general remarks.

Paris is, in many respects, an attractive city. But one object seems to reign paramount in all minds, the pursuit of pleasure; and pleasure of the light, social, and communicative kind—pleasure in the present time. There is little to be seen of the demure, calculating, anxious, care-worn manner of Englishmen and Americans, in their looks and actions. Everything appears cheerful, light, and gay, as if all the world went to their entire satisfaction. I knew this had been the character of Parisians, but I expected to find, after the changes and revolutions of the present season, a different state of things. And, it is said, there is much less gaiety than formerly, though there is enough remaining to satisfy one familiar with the eternal plodding and forward looking of our countrymen. Paris is the very place for pleasure-seekers and money-spenders to come, and I do not wonder that so many Americans, who have been toiling and spinning such a long thread of weary "carking cares," love to come here to weave a short web of enjoyment, which may help to invigorate their worn-out *physique*, and set them on the way of a more rational mode of life. For Americans love to spend, as well as to make money, in their own way and time.

But I would not like to have all the notions and fashions of Paris imported to our country. We have what professes to be the *latter* in too great profusion already. The copy, though unlike, is oftentimes more profuse in elegance than the original. It is so with the "Modes de Paris," when transported to America. There is not a street in Paris—the Boulevard, Palais Royal, Rue de la Paix, Place Concordia, or even the operas, which manifests such an array of elegant costumery as may be seen in Broadway. And the drawing-rooms here do not begin to compare with ours for elegant finery, whether filled with ladies and gentlemen, or destitute of all but furniture. We have more of the showy and gay in the finish and furnishing of our dwellings. The better quality of our houses compare better with the private palaces of Europe, than with the dwellings of the first class of citizens. In this I have been greatly disappointed.

In one thing these Frenchmen, as also the Germans surpass us. They know how to *enjoy* what they have much better than we do. They mix business and pleasure into the order of every day. In the morning they look forward to the *siesta*, the evening walk, the chat in the cafe, or some mode of enjoyment, the same as a money-making American does to some future period of life, when his fortune shall be secure, and he will, for the first time in his life perhaps, set about the business of enjoying life and the blessings of his wealth. I think the Frenchman is the most philosophic and judicious in this matter, and that the avaricious spirit of my countrymen may well be rebuked by his example. But I would not have but half their notions copied, lest we go to their extremes. They have not enough of home, of what our old fathers used to call "fire-side enjoyments." They are too much in the public places of excitement; not enough with their families at home. We are too much in our shops and counting-houses, and feel too tired and anxious to go out or stay at home, for real pleasure. A mingling of both, as is the case with the truly wise in all nations, would be productive of the happiest results.

We have made some excursions about the city and out of it, which may deserve a passing notice—to Pere la Chaise, the celebrated cemetery just without the walls of the city, to Versailles, to the Louvre, the Tuilleries, Jardin des Plantes, Museum, Notre Dame, &c., &c., which I will refer to at some future time, when more at leisure. At present I will close with a description of the "Hospital of Invalids."

The "Hotel des Invalides" is situated back of the Chamber of Deputies, at the left, on a gentle rise of ground, with a fine esplanade in front, extending to the river at the quay D'Orsay, with the Pont des Invalides and the Champ Elysees in full view. The military school and Champ de Mars are close by it, on the left. It is a large and commodious building, designed for the home of veteran soldiers, who are supported at public charge—a sort of military poor-house; only as it is more glorious to become poor, and old, and maimed, in the science and work of human killing than in the more humble employments of peaceful industry; so a prouder name and more gorgeous accommodations are provided for the wholesale murderers of their fellow-men. It contains some seven thousand men, mostly old officers and soldiers who served under Bonaparte.

On arriving at the gateway we were introduced to an old soldier, who undertook to conduct us about the establishment. We were first introduced to the kitchen, and shown the extensive and appropriate cooking apparatus, and also a set of silver ware, plates, covers, spoons, &c., presented by Maria Louise, upon which a great value is set by the soldiers; then the dining rooms of the officers,—for rank is kept up in this public poor-house, despite the significant letters over the doors on the guard-houses at the entrance of the front yard, and in several other places—"Liberte, Egalite, *Fraternite*." Theory too often and too far precedes practice in the arrangement of human affairs. We were then shown the neat and comfortable dormitories and the different quarters of the officers and soldiers. After that, came an extensive gallery of portraits, containing most of the officers who distinguished themselves in the wars of Napoleon, which were pointed out with great minuteness, and with frequent and *feeling* allusions to some of their better quali-

ties in the business of human butchery. We also visited the Library said to contain some 25,000 volumes of valuable works for the free use of the inmates. Officers and soldiers are placed in charge of all the various departments, and, as far as they are able, do the business of the establishment, a *proper* regard being always paid to the rank of each. Old soldiers in a comfortable military undress, are seen all about the buildings, in the yard, beside the gates and fences, talking, laughing, and apparently very happy. They are a motley group, a haggled, fearful specimen of humanity, the living monuments of the wickedness of war and the curse of royal ambition. I never looked upon their like before. In one company I counted seven with but a leg apiece, and two without any. Some had lost an arm, fingers, an eye, a nose, a cheek, or an ear. I saw one whose under jaw was mostly gone, another who had spared a large piece of a cheek bone. Most of them had sacrificed some portion of their persons, and suffered themselves to be cut, and hacked, and mangled, in their blind devotion to the god of war, at whose dread altar they have too often been blindly prostrated. As I looked upon their shattered frames and scarred visages, I could not suppress a sigh of pity, which burst out into an exclamation of indignation against the wrongs and miseries of war, and the wickedness of unrestrained ambition? I asked, What means all this array of human deformity? What good hath it requited? Had these men cause of anger and death against those they fought to slay? Wherefore went they forth in the armor of wrath? Whose law sought they to fulfil? They professed the Christian name, to serve a Christian nation. Did Christ, their Master, ever bid them act so? and did he give them those scars and mangled limbs for their reward? Who will believe it? I cannot. There is a strange, mis-shapen form of Christianity passing about the world and cherished among the nations, which bears not the insignia of the divine Founder—"By this shall all men know ye are my disciples, if you have LOVE *one for another*;" but which unfurls the red and gory flag of vengeance, and claims to sit in judgment on the laws of Heaven, and reverse the decisions of the Judge of all the earth—to destroy what God has given, to kill what he has made alive. And here, and among the mangled corses on the battle-field, all gashed, and gory, and dying, in the homes robbed of parents, sons, and brothers; in the vice, and wrong, and misery which follow the iron tramp of armies, are seen the righteous retributions for the violated laws of God. Yet the world heeds it not, and the Church looks mutely on, or lends its sanction to the deeds of death, and praises the philanthropy which taxes the honest and peaceful laborer to build and endow these splendid institutions to support the evils of war. Oh, Bonaparte! thou wast crowned by the Priest of religion to do thy damnable deeds of death and deformity, to glut thine own ambition! Great thou wast, but not in good! Nor wast thou all evil. Paris, and France, and the nations, in despite thy murders and thy robberies, have still a reason to remember thee. They do not all curse thy name, for the monuments of God's doings *by thee* still remain, fairer than thy battles won, or pillars and statues reared in honor to thy name. The nations took a step; a strange and fearful one it was, but one which could not be escaped. But wo was it to him by whom the offence came. Thou didst disobey, and wronged thyself in many ways. Thy aggressions were not all in foreign lands: Thou didst invade thine own heart, —the peaceful sanctuary of thy domestic love. Thou severedst the cords that bound thee in holy wedlock to thy true and lawful wife, whom thou hadst made a Queen, to gratify thy vain ambition, to found a course of Kings which Heaven had never designed for thee. Thou fellest where thousands else have fallen, in attempting to secure the *future* by wronging the present. Thy church might have taught thee so, for it is its creed. But now thou sleepest beneath yon lofty dome, as quiet as a babe, all that of thee was earthly,—and most of earth thou seemedst to be,—and

"No sound can awake thee to glory again."

What of thee was not of earth is gone to the "Judge of all the earth, who will do right;" and thou, if thou art permitted to look upon earth, must view thy conduct in a truer light than when mad with ungoverned passions thou wentest forth to thy deeds of desperation. The memory of the past remains, and if thou canst now find aught of goodness in thy work or wish, it is well. If not, thou hast, like every other poor, helpless sinner, God only to praise for what He shall be pleased to do for thee. But thou art remembered on earth for thy many deeds. These old, haggled warriors, who followed thy commands and often anticipated thy wish, rushing into the thickest of the fight, still love and honor thee. They guard thy ashes safely, now that Albion's lion roars over them no longer, but the tri-color of Republican freedom waves from the tall staff above them. They speak to me, a foreigner, thy name with respect, almost with reverence. I love and pity them for it; for I too honor what in thee was *good*. Beyond that I see no real greatness. But thy deeds of blood and selfishness I do abhor. Yet I would not point another dart to add a pang more to thy misery. Thou didst fall, and France and the world were rid of thee in God's time. And thy race is ended. If another seek honor *for* or *from* thy name, it must be by a different course than thine; for France is free, and the world growing wiser and better. W. S. B.

REGISTER, 1850.

Br. A. B. Grosh:—I send you, through this medium, the following Statistics, of the Allegany Association.

Allegany Association meets on the fourth Wednesday and following Thursday in June. Rev. B. Hunt, Rushford, Standing Clerk. Societies, Nunda, Freedom, Portage and Rushford, each a meeting-house. Amity, Independence and Phillips Creek, 7 Societies, 4 meeting-houses. In addition to the above, Rushford Society has a small, but good Sabbath School. Preaching one fourth of the time at Franklinville and Yorkshire, and one half of the time at Belfast, where it is expected a Society will be formed and a meeting-house erected before many years.

Preaching half the time at Cuba, and half the time at Bolivar, by Br. Sharp.

Preachers.—A. Kelsey, Nunda; J. C. Sawyer, Independence; R. C. Kent, Scio; J. B. Sharp, Cuba; B. F. Gibbs, Freedom; O. B. Clark, Phillips Creek; B. Hunt, Rushford; J. Lewis, Ulysses, Penn.

ROYAL CARRIAGES AND CATTLE.

The Edinburgh Witness, in reference to the queen's visit to Scotland, says:—'The royal horses and carria- selected for the use of Her Majesty and Prince Albert, on their visit to Balmoral, arrived in the harbor of Aberdeen on Monday evening.' Royal horses! We have heard of royal tigers often, but never till now, of a royal horse. There must be also a royal road leading somewhere, because it is said that there is none to mathematics; but we can hardly fancy a carriage invested with the attribute of royalty. We should be seriously puzzled how to address a royal horse. Ought we to say, 'Wo! you chesnut majesty?' or, 'May it please your royal nagship to gee up?' We should wish to observe all proper etiquette in talking to royal blood horses.—*London Punch.*

A Cure for Corns.—Pare them off with a sharp knife, bathe them freely with spirits of turpentine, and lay upon them a linen cloth, and frequently wet it with turpentine. In a few days the corns will come out root and branch.

CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY APRIL 7, 1849.

S. C. BULKELEY & CO., PUBLISHERS.

REMOVAL.

The Publishing Office of this paper, together with the Universalist Book Store, has been removed to No. 3 Astor House, Barclay-street.

☞ If our Editorial brethren will have the kindness to notice the fact of our removal, we will regard it as a favor, to be remembered and reciprocated.

As our New Office is convenient of access to our friends in the City, and Vicinity, as well as to those from the Country—we shall always be happy to see them whenever they may find it convenient to call on us. It is our intention to keep on hand a complete assortment of Denominational and Sunday School Books, which we shall sell at the lowest rates for cash. Orders for Binding Books, of any description, or for *Job Printing*, will receive punctual attention.

PARTICULAR DIRECTIONS.

To enable our friends from the Country the more readily to find our new location, we deem it proper to state that Barclay-street is on the North side of the Astor House, running from Broadway to the River. Our Store is in the Astor House, in Barclay-street, three doors from Broadway. By observing these directions, strangers will be able to find us without difficulty.

PUBLIC SERVICES AT OUR CITY CHURCHES.

We would give notice to all concerned, that there is service in the Orchard-street, Bleecker-street and Murray-street Churches in the *Morning* at half past 10 : in the Orchard and Fourth-street in the Afternoon at 3, and in the Bleecker street, Murray-street and Fourth street in the *Evening* at half past 7. In Brooklyn, in the Unitarian Church, in the *Afternoon*; and in Williamsburgh, *Morning* and evening.

Conference Meetings are held in the Bleecker-street Lecture Room every Tuesday, in Murray-street every Thursday and in Orchard-street, every Friday, commencing at half past seven. Open to the public, and all invited to attend.

OBEDIENCE, THE SOURCE OF LONG LIFE, RICHES, AND HONOR.

A limit is set to human life and to human greatness, beyond which none can pass. Within that sphere, ambition controlled by judgment or stimulated to madness by success, may move a man to noble and magnanimous actions, or sink him into irretrievable ruin and lasting disgrace. Whoever sets before him the true objects of life, and, with an eye immovably fixed on them, pursues the even tenor of his way without faltering, let come what may, will certainly attain ultimately, to a commendable position which he may occupy with security and honor, pleased with the world and satisfied with himself. But many things are to be taken into the account to form the criterion by which the whole life is to be regulated.

1. A man should know himself, his strength and his weakness, and the sources whence additional power is to be gained. He must understand the relations of matter and mind, the laws which govern each, and how they act one upon the other. He must trace every feeling, every emotion, to its origin, scan its qualities closely,, be willing to adopt or reject as justice or prudence shall direct. He must deal with himself in strict justice, for of all things self-deception is most to be dreaded, and yet, perhaps, is most common.

2. Having dealt fairly and honestly with himself, learned the true condition and relations of soul and body, and become familiar with his weaknesses and his wants, he will naturally apply himself to the acquisition of new and adequate ability to supply every deficiency, and prepare for further progress. He will thus acquire confidence, and feel a personal responsibility in all the thousand little concernments which would otherwise be disregarded, but which exert a decided, and often, a controlling influence over the conduct of every individual, and make up an important part of the successes or failures, the happiness or misery of human existence; and he will also lay the foundation of that respect and honor which so much sweeten the cup of life and make even death more tolerable.

3. The laws of animal life should be carefully studied, and, as he appreciates health, happiness and long life, as objects worthy o attainment, he will apply himself to that correct physical training which alone can secure either, and without which, disease may, and doubtless will ensue, undermining the firmest constitutions, and producing deformity, insanity or untimely death.

4. A due respect for the rights, honor and happiness of others will be clearly apparent and punctually observed in a way to inspire confidence, beget respect and secure the full reward of genuine honesty and a hearty good will. This is, by no means, a matter of small consequence, to be sneered at and derided as of no importance. It is of immense concern, and lies close to every noble and generous heart. The man who is indifferent to the esteem and honor which the world, in all ages, has been compelled to give to correct principles and meritorious actions, is not worthy to be entered on the roll of friendship, nor to be associated with honest and magnanimous minds; but is to be viewed with suspicion and treated with scorn; even his good actions may be only in appearance, and are safe to be taken only with many grains of allowance.

5. A still higher source of human success, which enters into and controls every other, comes from that Almighty Ruler in whose hands are the present and eternal destinies of all men. His laws, as they apply to individual and social existence, to humanity, physically and morally, lie at the foundation of all life, riches and honor. No real success is attainable without conformity to their demands. Life and happiness are but the results of obedience, and riches and honor cannot be obtained without them more than any effect can be produced without an adequate cause. Whoever aspires above them, like Lucifer, shall be cast down, and that which sustained before shall now crush him. Wealth gotten by iniquity shall be diminished. Both riches and honor come from God, and he rules over all. The great monarch of Israel was convinced of all this, and makes full confession in his farewell address to his people, when about to leave them and go down to the silent chambers of death. See Chron. xxix. 11—15. All the greatness and grandeur of a prosperous reign, with all his blessings, and even life itself, he humbly and gratefully acknowledges as coming from God, whose statutes he had set always before his face, and whose commands he had studied most religiously to obey. This strict obedience to the laws of God

secured for him that eminent distinction to which he attained, and that long and happy life which he enjoyed. And hence, when his work on earth was finished, the historian says of him, "He died in a good old age, full of days, riches and honor."

The inference from all this is, that God has fixed it in the constitution of nature, that long life, riches and honor, are the result of obedience to the institutions of his government, that the whole is subjected to that moral power, by which he governs the world, and all things therein, especially man, in order to secure to the subject the full measure of happiness contemplated in the bestowment of existence. Certain all must be, who will reflect at all, that neither long life, riches, nor honor alone, or in conjunction, can give permanent happiness unless possessed in conformity to those eternal principles which we know to exist in ourselves and in others. What is long life with poverty, disease and shame? What is wealth without a pure conscience and a capacity to enjoy? What is honor without the consciousness of merit and an humble heart? Or, what are all these without grace to sanctify them to the good of the possessor? The honest poor man, with a pure heart, a holy life, and hope in God, is happier than they all! But all these qualities properly combined fill the cup of human blessings, and make it run over with thankfulness to God from whom they all come, in accordance with the provisions of his wise and benevolent government.

The duty of giving proper heed to these admonitions in a way to profit by them, must be apparent to all, for if we would "live long and see good days, we must refrain our feet from evil and our lips from speaking guile." We must live in constant obedience to *all the laws* which God has enacted and applied to the conditions of life. We may then hope to share his blessing, in the full possession of all he has promised to bestow upon such as remember his commandments to do them. W. S. B.

THE CHURCH AND THE WORLD.

The following article is copied from the Evening Transcript, one of the most respectable daily papers of Boston. It presents a subject of great importance, and one which demands serious attention. Christendom is filled with those who are begging for the Lord. The Lord's treasury is always empty, and like the grave crying—give—give! And yet, according to the article which follows, a great proportion of the money which goes into that treasury, is worse than thrown away. Individual enterprise would do all that the mammoth book and tract concerns do, at a far less expense. It would send out works as cheaply as they send them out, and that too without funds begged for the Lord. But the rulers amongst the clergy will not give up the control of their institutions. They will not sell them out. The reasons are obvious. In the first place, they like the fat salaries which they are receiving. They also like the easy positions which they now occupy. And they like to be lords—and stand at the head to dictate to the multitude, even though the money which supports them is begged from widows and orphans. Besides, they wish to say what books shall be published and what shall not. Here is their ruling motive in regard to these mammoth institutions. They know if they were to depend on indvidual enterprise, many books would be issued which would not square exactly with their notions. This they dread. They therefore wish to do all the publishing—to furnish all the supplies—for while they can do this they think that their creed is safer. All the Church must buy of them—all Sabbath Schools must buy of them. Hence, every country minister is a book-pedler, and agents are sent from house to house through the length and breadth of the land. Steamboats, Canal Boats, and Cars, all have book peddlers from the book establishments of the clergy. They sell cheaper than any others can, because a part of the money with which they are published is begged from the church. Buy of us—buy of us, say the pedlars, for you help the Church. Buy of us, for we can sell cheaper than any others. Buy of us, for our works have the sanction of our clergy! Now although they sell cheap, their books cost more than they would, if published by individuals; and the mammoth concerns would fail were it not for the beggars they have constantly employed. We say, let these useless institutions die; for they squander money. Let them die, for they injure individual enterprise. Let them die, for many of their publications are the production of bigots and full of gross slanders. Let them die, for they give to a few men the power of shutting light out from the world. Let them die, that truth may run and be glorified. But we are keeping the reader from that which is more important than anything we can say.

"Mammon and the Church.—We have received from some unkown quarter a pamphlet printed in Philadelphia, entitled, 'An Appeal to the Christian public on the evil and impolicy of the Church engaging in merchandise; and setting forth the wrong done to booksellers, and the extravagance, inutility and evil-working of charity publication societies.' The writer contends that the public pays more for what charity does than the same would cost when produced by individual means and enterprise; and that it is, therefore, a bad economy of sacred funds; that the use of these funds in publishing books is a wrong to individuals engaged in this branch of business, and drives a large amount of capital out of it, and causes it to be invested in publishing injurious books. A bookseller, who had published a Bible and several other religious books, turned of late to publishing books of murders, of robbers, and criminal calenders generally; and when remonstrated with, he said, the charity societies had destroyed the value of his better books; he could not sell them, and he must do something to support his family, and protect his property invested.

"The writer further contends that it is wrong for religious charity to engage in any branch of merchandise. If it may engage in one branch, on the plea of utility, it may engage in all, for all are useful. The Church would then be a secular Church, and its ministers secular men, as indeed many now are, from the multiplicity of cares and duties, which publication societies and their committeeships impose upon them. The course which things are taking is secularising the church.

"We gather some remarkable facts from this document. Not far from a million and a half of dollars is given annually in the name of the Church to publish books. The American Sunday School Union, though professedly not a Sectarian institution, makes more annually by the sale of the Book of Common Prayer, than any two stores in Philadelphia, by retailing the same book. This society also engages largely in the religious book business. The public are given to suppose that they are contributing to the treasury of the Lord, in buying at its counters. This is an enormous fallacy. Every cent goes to enable these institutions to build up large and over-awing stores, and to give larger salaries (as they do) to agents, clerks, &c., than any private business can afford.

"The American Bible Society is stated to be a useless and very expensive institution to the public. The Presbyterian Board is also a "money-making concern, and does nothing, which private enterprize would not gladly do cheaper." With regard to the Baptist Board, the writer asserts, that he has no doubt, that there is a publishing house in Boston, and one in Philadelphia, connected with the Baptist denomination, who would take all the property of this Society at a large advance on cost, and furnish the same and all other books as cheaply to the people. 'The Board could then use their interest and principal in circulating the books, and spare the church all calls for charity except for this object.' The Episcopal and Roman Catholic churches have done less than any other in merchandize, and they are the chief support of publishers of religious works.

'I am now prepared to offer the opinion,' concludes the writer, 'that if the Presbyterian and the Baptist Boards, the Methodist Book Concern, the Episcopal Sunday School Union, the Evangelical Knowledge Society, the American Tract Society, the American Sunday Schol Union, the American Bible Society,

were all blotted out of existence, and their stereotype plates sunk to the bottom of the sea, the cause of religion and the best welfare of society would not seriously suffer by it. The church's millions of charity would be saved, and she restored to her scriptural vocation.'

"The writer proves incontestibly, we think, that the machinery of the church ought not to be employed to serve the purposes of trade, whether in books or anything else. We hope that his pamphlet may be widely circulated, and that the religious public will pause and consider the objections that he has so ably urged, before they contribute their funds in a manner which he shows to be so opposed to justice and true economy."

We fully agree with the Transcript in saying, that the above named pamphlet should have a wide circulation, and that the objections urged against the Church establishments should be duly considered. O. A. S.

UNIVERSALISM—ANECDOTES.

"A Universalist preacher, passing through a neighborhood where this *modern* faith had not gained a foot-hold, took occasion to set forth his views in a sermon. At the close of the discourse, he remarked, that if the people desired to hear him again he would preach on his return. After there had been silence a few moments, a sensible old Quaker rose and said, "If thou hast told us the *truth* we do not *need* to hear thee; if thou hast told us a *lie* we do not *want* to hear thee."

"Another preacher of the same creed held forth in another neighborhood. An old German blacksmith happened to be present, and was very uneasy by the discourse. When the congregation was dismissed he approached the preacher, and said, 'If this doctrine is true, be sure you must not preach it here any more.' 'Why not?" inquired the preacher. 'Because,' said he, 'one of my neighbors has already stolen one-half my smith-tools; and if he does hear this doctrine, be sure he will have all the rest.'"

"The Quaker and the blacksmith were both sensible men."

The above was published in the "Preacher," a paper edited by Rev. D. R. Kerr, of Pittsburgh, Pa. It is quite in keeping with the context of the passage which "The Preacher" has for its motto, viz., "I have a message from God unto thee." If the reader will turn to the 3d chapter of Judges and read it, he will understand.

This is a very *old* and stale anecdote. Dr. Brownlee some fifteen years ago amused his auditors remarkably by repeating it in a Lecture delivered by him against Universalism, with this difference; he had a "pious man well skilled in his catechism." instead of "a sensible old Quaker, and an old German blacksmith." Some wag we presume, contempory with the great Lemuel Haynes, the negro preacher, originated this story and it has been the rounds of the orthodox pulpits and papers ever since. We publish it not for its venerable antiquity or its merit; but that our readers may see the apparent dearth and want of arguments there must be with our opponents when they are driven to such measures as are indicated in the above story. There are one or two features about it worthy of remark, to say nothing of its bearing against Calvinism and Arminianism. 1st. The people to whom this "Universalist preacher" went, were quite ignorant of Universalism which presents a reason for the objection. It seems with the Bible among them and all the preaching which they had been blessed with before, they had not learned that "though hand join in hand, the wicked shall not go unpunished," and "he that doeth wrong shall receive for the wrong done."

2d. Whatever doctrine had been preached previously to the "Universalist preacher's" advent, it appears some of the people would steal, so that it could not have been Universalism that encouraged stealing, for "this *modern* faith had not gained a foothold.

3d. The Rev. D. R. Kerr, the Quaker, and the blacksmith, are sensible men. B. B. H.

THEOLOGICAL DISCUSSION.

A theological discussion was held in Sanford, Me., on the 23d of Feb., between Rev. E. H. Lake, Universalist, and Rev. B. F. Hubbard, Baptist. It commenced at 9 o'clock in the A. M., and continued three hours, each speaking half an hour at a time. It began again at 2 o'clock P. M. and continued three hours. The discussion was held in Mr. Hubbard's Church, and the audience was very large. The challenge was given by Mr. H., who conducted it with considerable fairness and candor. He was blamed much by his brethren for giving the challenge, and openly told that the discussion would do them much harm. Like most of his brethren he was ignorant of Universalism, and consequently labored under great disadvantage. The people generally saw that his defeat was entire. One pious old lady felt so vexed that he did not sustain himself better, that she left the church saying, "We are all going to heaven—we are all going to heaven, and can do just as we please." Mr. Hubbard was attended by twelve of his ministering brethren. Br. Lake was alone. They helped their Br. all they could, and frequently, when he was speaking, would sing out, *amen, amen—it does mean endless misery—it does, it does.* But this contemptible interference injured Mr. Hubbard. Mr. Lake managed the argument with great ability. He was cool, self-possessed, ready, and thoroughly prepared to meet every point introduced by his opponent. His triumph was complete. He proposed to continue the debate another day, but one of the ministers replied that they had had discussion enough.

CLINTON LIBERAL INSTITUTE.

Do the Universalists need a School of their own?—This question ought to be put and answered at once. If a School is not needed, no efforts ought to be made to raise funds to found or endow one. What has been already done, and all that is now being done, in behalf of the Clinton Liberal Institute, is a waste of exertions and means, and it should be immediately abandoned. But if, on the other hand, a school is needed by us, and I believe it to be, if one is indispensable to our success as a denomination, and all the great interests of our cause, ought we not immediately to supply that want, and in a liberal and generous spirit?

It is impossible for me to persuade myself that Universalists do not need at least *one good school*. We need it for our own sake. We have sons and daughters to be educated somewhere and by somebody. And can we not as well educate them ourselves as to send them to other denominations? If there is any advantage to be derived from having schools, may not Universalists as well enjoy that advantage as to yield their portion of it to others? If, on the other side, there be no advantage, if schools are only a source of trouble and cost, Universalists should have too much self-respect, to throw this trouble and cost upon their religious opposers. They should be ashamed to throw their burdens on others' shoulders.

Universalists now have abundant means to do whatever is necessary on this head. We are not a poor people. As a denomination we have a fair share of wealth. I do not mean that we are rich, but we are also not poor. Look at our churches. In the State of New York alone we have nearly half a million of dollars invested in churches, but not ten thousand in schools, except indeed it be in orthodox schools. We are paying annually from seventy-five to one hundred thousand dollars for preaching and the necessary incidental expenses connected with it, and not two thousand for schools!

Twenty thousand dollars, in addition to the property already belonging to the Clinton Liberal Institute, would place that

School in the first rank of Academies in New York, and perhaps I might say, in the country. It would make such improvements as the age demands, and leave a fund whose interest would place it above the reach of ordinary casualties and wants. It would then be enabled to give a thorough education in natural science, mathematics, the languages, ancient and modern, and in all the various English studies, necessary for a young man preparing for mechanical, mercantile, or professional life. The Institute has also a Female Department, where our daughters can be educated in a sound practical manner, in all the branches necessary to qualify them for teachers or for the duties of common life. But the accommodations of this department are poor. Its buildings are insufficient and unsuitable. It must have a new and commodious one, or it cannot make itself so highly useful as it ought and might otherwise do. It cannot compete with other Female Schools.

It is now a question whether Universalists will unite their efforts and means, and make the Institute what it ought to be, or whether they will continue to neglect it and allow it to run down. More than six thousand dollars have already been subscribed towards its improvement and support. Can not the remainder be raised?

T. J. Sawyer.

New York, March 29, 1849.

ORDINATTION.

Br. R. P. Ambler was Ordained to the work of the ministry on Wednesday evening the 28th inst., in the Bleecker-St. Church, of this City.

Order of Exercises.

1. Hymn.
2. Introductory Prayer, by Rev. G. W. Gage.
3. Reading the Scriptures, Br. B. B. Hallock.
4. Hymn.
5. Sermon.—Br. I. D. Williamson.
6. Ordaining Prayer, Br. E. H. Chapin.
7. Charge and delivery of the Scriptures by Br. T. J. Sawyer.
8. Right hand of Fellowship, Br. W. S. Balch.
9. Voluntary.
10. Benediction, by Br. R. P. Ambler.

The exercises throughout were solemn, and calculated to give a deep impression favorable to the cause of Christian truth and virtue. The Sermon was full of that clear and vigorous thought which generally designates the style of Br. I. D. W. It was a Gospel Sermon. The text—Heb. xii. 2., "Jesus the author and finisher of our faith"—was happily and admirably illustrated, and its truth ably and logically defended. Jesus Christ, said the speaker, is emphatically the finisher of our faith. He brought to man, from his Father and our Father, his God and our God, a system that needs no improvement; it is perfect and complete. Moses performed miracles to demonstrate the unity and power of God at a period of the world when there were lords many and gods many. Christ wrought miracles to set forth the glorious truth that God is our Father. The Revelation which God made of himself in the terrors of Sinai and the tempest and the earthquake that shook old Horeb was suited to that age and condition; and so by a gradual progress, as the light of day, or as the growth of man; the human race became prepared to receive the superior light of the Gospel.

Christ is the finisher of this Gospel. He came and revealed God, the relations and duties and destiny of man and perfected this work. All other systems and revelations, whatever their claims, are only borrowed from this perfect and finished system as the surrounding lights of our solar system obtain their glory from the great central Sun. Others may talk of more modern and more refined schemes and of a better hope and a better Heaven, but let me cling to the everlasting Gospel of which Christ is the author and the finisher. New theories there are, other Revelations there may be; but let those who admire them, or claim to have originated them, own them as their property, and not attempt to make them a part or parcel of Christ's Gospel. We will not attempt to give an extended, or correct outline of the Sermon, as it will probably be laid before our readers in due time. It was appropriate to the occasion, and Br. Ambler, who is just entering the high and responsible calling of a minister, surrounded by the meshes and mysteries of this philosophical age must have felt the force and the power of Gospel truth, and have seen the necessity and importance of "looking to Jesus."

Br. A. is a young man of a good mind and of respectable attainments, and an irreproachable character. He has recently commenced his labors with the Society at Springfield, Mass., and may the blessing of Heaven rest richly upon him and his charge. May he indeed be "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." May he ever look with a holy faith to that Christ who is the author and the finisher of our faith; and lead many souls to this overflowing and exhaustless fountain of life and blessedness and joy.

THE FIRST CHURCH IN BOSTON.

Our readers are aware that this Church has been closed for sometime past, in consequence of the damage it sustained by fire. It was opened again on Sunday last, and an appropriate sermon delivered by the Pastor, Rev. Mr. Streeter, from these words. "Our Lord has turned the curse into a blessing." The Sermon was very appropriate, and the allusions to the Society were exceedingly happy. A great improvement has been made in the entrance to the church. The former entrance was bad—the stairs were steep, and in all respects unpleasant. But the new ones are easy and admirably arranged. The house has been re-painted, and re-frescoed. Its internal appearance is very handsome. This Church stands upon the spot where Murray preached. The Society is strong, united and zealous. Father Streeter enjoys remarkable health, and is quite as active as any minister in Massachusetts. He grows young every year, and in his style of preaching he keeps up with the times. His manner of discoursing subjects, of forming Sermons, of pronunciation is quite as modern as that of the last minister who has entered the church; and no one looks upon him as an old man.

REV. C. H. FAY.

Though the settlement of Br. Fay, with the Orchard-street Church, has been announced in this paper, I cannot permit an event so gratifying to myself to pass, without giving expression to my feelings of joy. I have known him for many years; and I regard him as a man of great Christian worth; as a well informed and able preacher, and as a discreet and faithful pastor. I am certain that he is well-fitted for the station that he is to occupy. His ministry has ever been eminently successful; and I feel a strong assurance that his labors will be greatly blessed in his new field of labor. Our friends will find him firm in his faith, and zealous in the cause of his Master. My anxieties in regard to Orchard-st are relieved; for the people will not fail to rally around the minister who has been chosen to break to them the bread of life. I did hope that Br. Sawyer would return and stand again in his old place; but as neither entreaty nor money

could induce him to do it, I am glad that Br. Fay is to fill it. He will fill it well; with honor to himself and to the satisfaction of the people. Brethren, give him your hearty co-operation, and you shall enjoy a prosperity even greater than you have ever yet had. But I need not exhort you to do this; for I know too well your love for the cause, and your attachment to the altar so sacred to your hearts, to have any doubts of your fidelity.

O. A. S.

BR. J. G. FORMAN.

This faithful and excellent Brother has received and accepted a call to settle in West Bridgewater, Mass. His friends in Boston part with him most reluctantly. His ministry there has been perfectly satisfactory to his people, and the Society has increased much under his labors. But it is not able to pay him what he needs to sustain him in a large city. Though united and zealous and willing do all in its power, it cannot pay a salary sufficient to sustain a man with a family. It will immediately settle a young man, and keep up its meetings the same as ever.

Br. Forman goes to a good Society. For many years it was Unitarian; but the mass preferring something a little more definite than Unitarianism have given a call to Br. F. The call I believe is unanimous; and I am confident that his ministry there will be highly blessed.

COMMENDATIONS.

A ministering Br. at Nunda, N. Y., writes us as follows:

"I feel under many obligations for your valuable paper, and should be very glad to extend its circulation. I am in hopes of doing more for you in time to come."

Another in Providence, Pa., says:

"The paper I want, I have taken it for some sixteen or seventeen years, and I am lost without it, and if I cannot get it, we shall either have to break up house-keeping, or apply for something that will answer for a substitute."

A Brother in Vermont thus writes:

"I congratulate you on the faithful manner in which you conduct the paper. It is one of the true lights of the world, and ought to be read by a ten or twenty thousand list of subscribers."

He commends Br. Balch's letters, as containing much interesting and important matter.

Yet another: We are informed that one of the brethren at a late Conference Meeting in this city, advised all present to subscribe for the Christian Messenger, as one of the means of cultivating the moral affections and improving in knowledge and virtue. He remarked, that Br. Loveland's sermon was worth the year's subscription.

A ministering brother at Newark, N. Y., writes as follows:

"You will not regard it as an attempt at flattery when I say seriously, that I have always admired the spirit and matter of your paper, and now place it in the first rank of our denominational weeklies, if not a little in advance of all others."

It is gratifying to know that our labors are regarded with such favor by our friends, and we may indulge the hope that where such sentiments prevail, a successful effort will be put forth to extend the "light," and enlarge the patronage of our paper.

THE CHRISTIAN GUARDIAN.

This cotemporary, in the last number, says:

"The 'New York Christian Messenger,' has entirely ceased coming to us. The 'Magazine and Advocate,' which is part and parcel of the 'Messenger,' states that the 'Guardian' has not been seen by the editor, although we mail to that office regularly. How are these things to be accounted for?"

Allow us to explain Br. "Guardian." The "Magazine and Advocate" is regularly mailed to your office, and this being part and parcel of the "Messenger," you have the "Messenger" in fact, if not in form. As regards the remark alluded to by "the editor," we did not mean to say that the "Guardian" does not come to us; but that *the number* containing the *notice* of which inquiry had been made, was not seen by us. The "Guardian" is among our acceptable exchanges, and if its editors desire to have the "Messenger" instead of the "Advocate," let them signify this desire, and their long absent friend shall greet them again. In the tumult of removing, we did not see the "Guardian" that contained Br. Leavitt's notice, nor could we find it. This is all that we meant to say, and we trust "these things are now accounted for."

FESTIVAL IN GREAT FALLS, N. H.

Our friends in this place, held a levee, a few weeks since, which was numerously attended, and passed off very pleasantly. Speeches were made by the Pastor, Br. E. H. Lake, and by Br. T. J. Greenwood. Several appropriate sentiments were offered by them, and by other gentlemen. There was, also, very excellent music. The proceeds, after paying all the expenses, amounted to $75. Dr. Severance offered the following appropriate sentiment: "Rev. E. H. Lake—not the lake that burns with fire and brimstone, but the lake whose heart burns with love to all mankind."

CLINTON LIBERAL INSTITUTE.

It was stated in an article, recently published in this paper by myself, that Rev. Mr. Tuttle, our general agent, had abandoned the enterprise for raising a permanent fund for the Institute. This was true at the time that article was written, but he has since, at my solicitation, once more entered the field, and is now earnestly engaged in the work in Western New York. We are resolved that nothing shall be wanting to give the Universalists of the State an opportunity to establish the Institute on a permanent basis. T. J. Sawyer.

TO CORRESPONDENTS.

Br. "L. C. B.," the article to which you allude in your last, has either been mislaid or lost; if you will send a duplicate at our expense, it shall be attended to.

Some of our valued contributors are perhaps ready to say with Solomon, "hope deferred maketh the heart sick;" but they are not forgotten. "Lita," "H. L. B.," "E. J. A.," "Laura," "Lavinia," "Clarissa.," &c., besides others of the "sterner sex" are on hand, and receiving consideration.

Friendly Hints.—1st. Write in a plain legible hand and punctuate according to Gould Brown or Lindley Murray, if possible.

2d. Be as brief as the subject will allow, and waste no words on grand ideas.

3d. Write for the truth and truth's sake, and keep cool and patient.

4th. If you have composed a cutting, pungent article to punish a foeman, read it over three days immediately after dinner, re-write it and send it to the Editor—post paid.

5th. Have your Scripture quotations marked, and correctly quoted.

6th. Where personalities are to be used, or matters touching the reputation or moral standing of any one, give your real name.

BR. O. A. SKINNER'S INSTALLATION.

Br. Skinner was Installed in Boston on the 24th ult. The order of services was as follows: Anthem; Reading the Scriptures; Introductory Prayer, by Rev. C. H. Fay; Re-union Hymn, by Julia A. Fletcher; Sermon, by Rev. R. Townley; Installation Hymn, written for the occasion; Installing Prayer, by Rev. S. Streeter; Charge, by Rev. H. Ballou, 2d, D. D.; Right Hand of Fellowship, by Rev. A. A. Miner; Address to the Society, by Rev. T. S. King: Concluding prayer, by Rev. T. D. Cook; Anthem; Benediction.

AUBURN AND THE INSTITUTE.

The Universalists of Auburn, N. Y., have just given Rev. J. H. Tuttle, a subscription of $501.50, for the benefit of the Clinton Liberal Institute. This is doing nobly. Within the last three years, that Society under Br. J. M. Austin has built a new Church, which cost $13000, and paid for it. And yet it is liberal, and ready to do more. Who will go and do likewise?

REMOVALS.

Br. J. J. Austin has resigned the pastoral charge of the Society at Newark, Wayne co., N. Y.

Br. J. Gallager, of Newark, N. J., has accepted an invitation to take the pastoral charge of the Universalist Society in Easton, Penn., and will enter upon his duties in the latter part of April.

Br. C. Woodhouse has removed from Clarendon, to take charge of the Universalist Society at Fitchburgh, Mass.

Br. S. C. Eaton, late of South Strafford, has accepted an invitation to take the pastoral charge of the Universalist Society in Washington, Vt.

Br. J. W. Putnam, recently of the Clinton Institute, who has been preaching for several months in Danvers New Mills, has accepted a unanimous invitation to take the pastoral charge of the Universalist Society in that place.

The following paragraph from the Baltimore Clipper, informs us that Br. Shrigley has resigned his charge of the Universalist Society in that city.

Resignation.—We regret to learn that the Rev. J. Shrigley, the greatly respected pastor of Calvert-street Universalst Church, has been compelled from ill health to resign his charge. The members of his Church, together with all who attended his preaching, will hear of this necessary step with profound regret, and he will carry with him the most ardent wishes for his renewal of the blessing of health.

DEDICATION.

The New Universalist house of worship in East Middlebury, Vt., was dedicated on the 28th ult. The sermon on the occasion was preached by Br. Eli Ballou, editor of the *Watchman*. The Green Mountain State is one of the most free, intelligent and moral States of the American Union—of a character always honorable, though modest—and the cause of truth is flourishing encouragingly in that part of the Master's heritage.

ORDINATION OF REV. R. P. AMBLER.

An Ordaining Council met in the Vestry of the Bleecker-street Church, Wednesday evening, March 28, 1849.

The following persons appeared as members.

Orchard-sreet Society.—Walter F. Brush.

Murray-steet Society.—G. W. Platt, James Giffen.

Bleecker-street Society.— ——— Honey, C. Shuart.

Williamsbugh Society.—G. Ricard, Daniel Hawkins.

Ministers.—W. S. Balch, H. Lyon.

G. W. Platt was appointed Moderator and H. Lyon Clerk.

United in prayer with Br. Balch.

Invited ministering brethren present, not members of the Council to take part in its deliberations, but not to vote.

The Moderator stated the object of the meeting to be, to take into consideration an application for Ordination from Br. Russel P. Ambler.

After due deliberation, it was

Resolved, That the request of Br. Ambler be granted, and that ordination be conferred this evening.

Adjourned.

G. W. Platt, Moderator.

H. Lyon, Clerk.

Miscellaneous Department.

Original.

RE-UNION HYMN.

BY JULIA A. FLETCHER.

Welcome home! God's faithful preacher!
Welcome home! our own loved teacher!
Joyous welcome here!
Welcome to our cherished altar—
To the love which ne'er shall falter—
To this temple dear.

Long to us thy care was given;
Thou wert near when spirits riven
Bowed beside the bier.
All our sorrows with us bearing—
All our gladness with us sharing—
Joyous welcome here!

Father: bless this glad re-union!
Grant that while in blest communion
Here we meet on earth,
Every heart ascend still nearer
To the Friend whose love is dearer,
Of immortal birth.

"WATCH YE."

When summer decks thy path with flowers,
And Pleasure's smile is sweetest—
When not a cloud above thee lowers,
And sunshine gilds thy happy hours,
Thy happiest and thy fleetest—
Oh, watch thou, then, lest Pleasure's smile
The spirits of its hope beguile!

When round thee gathering storms are night
And grief thy days has shaded—
When earthly joys bloom but to die,
And tears suffuse thy weeping eye,
And Hope's bright bow hath faded—
Oh, watch thou, then, lest anxious Care
Invade thy heart and rankle there!

'Mid all life's scenes, 'mid weal and wo,
'Mid days of mirth and sadness,
Where'er thy wandering footsteps go,
Oh, think how transient here below
Thy sorrow or thy gladness!
And watch thou always, lest thou stray
From Him who points the heavenward way!

The proud look down on the earth, and see nothing that creeps upon its surface more noble than themselves—the humble look up and see God.

THE MISSING TRIBES.

The Globe of Monday last, asks us to indicate, in this day's paper, the 'probable location of the ten lost tribes.' The subject, always one of deep interest, has occupied the attention and research of the most eminent of divines and historians. Many years ago, Dr. Bodinot, of New-Jersey, published a work of great interest, called the 'Star in the West,' in which he attempted to prove, that the North American Indians were the descendants of the missing tribes. The work was read and laid aside with incredulity—forty years, however, have developed many circumstances and discoveries, tending to confirm the opinion of Dr. Bodinot, and the work, though out of print, is one which, to the curious, would amply repay a perusal. We have never doubted the fact. Nine and a half tribes, were carried captives from Samaria two and a half, Judah, Benjamin, and half Manasseh, remained in Judea, or in the trans-Jordanic cities, and the latter constitute the eight millions of the existing nation. All that we know of the route taken, is from the Second Esdrass, an Apochryphal book, but one of great antiquity, and entitled to respect. The notice runs thus:

"Whereas, thou sawest another peaceable multitude: these are the ten tribes, which were carried away prisoners out of their own land, in the time of Osea, whom Salmanazer, King of Assyria, led away captive, and he carried them over the waters, so they came unto another land.

'They took this counsel among themselves, that they would leave the multitude of the *heathen*, and go into a farther country, wherein never mankind dwelt, that they might there keep their statutes, which they never kept in their own land, (Assyria,) and there was a great way to go, namely, a year and a half."

They marched towards the northeast coast of Asia—some remained in Tartary, and many went into China, where they have been 1600 years, and are numerous at this day. The main body crossed at Behring's straits to our continent, the more hardy keeping to the north Hudson's Bay and Greenland; the more cultivated passed down on the shores of the Pacific, through Callfornia to Mexico, Central America, and Peru, and there they met with their old enemy, the Phœnicians (the Canaanites,) who having discovered the country 500 years previously, had formed colonies, built the city of Palenque, with pyramids, like those they had erected in Egypt, at Cholula, Otamba, Paxaca, Mitlan, Tlascala, together with hieroglyphics, plenisphenes, zodiacs, temples, military roads, aqueducts, viaducts, bridges of great grandeur, existing at this day, and all proving that they were built and settled by those who had erected Tyre, Babylon, and Carthage. When the tribes of Israel encountered their old enemy in the new world they fell upon and destroyed them a second time, and when Columbus discovered the country he found various tribes of Indians whose origin were unknown. These are the missing tribes, and this is the opinion of Adair, Heckwelder, Cherleveaux, McKenzie, Bartram, Beltrame, Smith, Penn, Menassah Ben Israel, the Earl of Crawford, Lopez de Gamara, Acosta, Malvenda, Major Long, Bodinot, and Catlin; all eminent writers and travellers.

We trace the march of the tribes through Asia to this continent. After 2000 years we find the red men of America bearing the strongest marks of Asiatic origin, and divided into 300 different nations, remarkable for their intellectual superiority, their bravery in war, their good faith in peace, to be the descendants of the lost tribes, and identify them by the following religious rites, peculiar to all our Indians and to the Israelites:

1. Their belief in one God.

2. In their computation of time by their ceremonies of the new moon.

3. In their division of the year, into four seasons.

4. In their erection of a temple—having an ark of the covenant—and also in their erection of altars.

5. By the division of the nation into tribes, with a chief or general sachem at their head.

6. By their law of sacrifice, ablutions, marriages, ceremonies in war and in peace, prohibiting of eating certain things, by traditions, history, character, appearance, affinity of their language to the Hebrew, and finally by that everlasting covenant of heirship exhibited in a perpetual transmission of its seal in their flesh, a custom only, of late relinquished. All the Indians on the American continent, from Labrador to Cape Horn, are the descendants of the tribes, which, as Esdrass says, went into a father country.

Mr. Catlin, who lived some years among the Indians of the north-west, assured us that all the Mosaic laws, traditionary with them, were strictly enforced; and Wm. Penn, who had no suspicion of their origin, says, I found them with like countenances to the Hebrew race. I consider these people under a dark night, yet they believe in God and immortality, without the aid of metaphysics. They reckon by moons—they offer their first ripe fruits—they have a kind of feasts of tabernacles—they are said to lay their altars with twelve stones—they mourn a year—and observe the Mosaic law with regard to separation."

These are the missing, but never the lost tribes of Israel. They resided in California when the ships of Solomon made their three year's voyage, and furnished the gold of Ophir for building the temple; they reside there still—the settlers and proprietors of Mexico, Peru, and the whole American continent; they have been here centuries before the advent of Christianity, and patiently await the promises of redemption.

From the National Intelligencer.

CALIFORNIA AND THE ISTHMUS.

On Tuesday evening Lieut. Joseph Lanman, of the United States Navy, arrived in this city as bearer of despatches from the Pacific squadron. He confirms the reports in regard to the extent and productiveness of the gold mines, but says that many of the letter-writers in that region who are holders of lands have colored their facts to some extent, with a view of promoting their individual interests. Only about an hour before he left, he saw a man on board the flag-ship, just arrived from the mines, who confirmed the previous reports in regard to the discoveries on the river Stanislow where he had seen a single lump of gold weighing nine pounds, and heard of one that weighed twenty pounds. The gold excitement in Monterey had entirely abated, the immense mineral wealth of the country being looked upon as an established fact. There was no disposition (excepting among land-holders) to exaggerate, and this was mentioned to Lieut. Lanman by Gov. R. B. Mason as a singular circumstance.

For a year past Lieut. Lanman has been performing the duties of collector of the port of Monterey; and, having seen every man who had returned from a visit to the mines, his opportunities for obtaining authentic information were better than if he had visited the mines in person. He informs us that no large amounts of gold dust or ore were selling at a sacrifice: he does not believe one hundred ounces of the gold dust could have been purchased at the reported rate of eight dollars—the ordinary prices ranging from ten to twelve dollars per ounce. The weekly receipts of gold at San Francisco were estimated at from thirty to fifty thousand dollars, and Lieut. Lanman knew of one individual who had in his possession thirty thousand dollars worth of pure ore and dust. The current value or gold in trade was six-

teen dollars per ounce. There was a scarcity of coin throughout the county; but when Lieut. L. arrived at Panama he was informed that $600,000 had just been shipped for California by certain Mexican gentlemen, and that the American consul at Paita (Mr. Ruden) had in charge coin to the value of $118,000, which he intended to exchange for ore and dust.

Peru and Chili are not behind the United States in regard to the gold excitement, no less than twenty vessels having sailed from those two countries within a short time, bound to San Francisco. They were all well laden with provisions and other necessaries of life, and their arrival would probably reduce the prices, which have heretofore been so exorbitant.

Lieut. Lanman left Paita in the steamship California, on the 12th January, and arrived at Panama on the 17th. This noble steamer was fifty-six days and nineteen hours (steaming time) from the city of New York to her anchorage in Panama Bay. She performed the whole route, coming through the straits of Magellan, without the least accident or injury to the ship. She had seventeen cabin passengers and eighty forward passengers and it was understood that they should not interfere with the "through passengers" from New York to California, who might be waiting at Panama. The number of persons at that place was found to be about five hundred, and there was no doubt but they would all find an immediate passage to their place of destination by the American ship Philadelphia, and an English ship delivering coals for the steamers.

There were some reports of Cholera at Panama, but few deaths among the emigrants.

Lieut. Lanman left Panama on the 19th January, with two mules, for which the Consul had to pay $24, three times the usual price. The distance thus travelled was twenty-one miles, and was performed in ten hours. Over three miles of this road the mules could not trot; two miles of the road were indifferent, fourteen very bad, and two almost impassible. It is not hilly, but some of the passes are so narrow that the ladies who travel across are compelled to dispense with their side-saddles. The remaining portion of the route across the isthmus is performed in canoes, the distance from the place where the mules are left, to Chagres, being 49 miles. Lieut. Lanman sailed in the steamer Isthmus on the 23d January for Havana, thence to Kingston, and arrived at Washington, as before stated, on the evening of the 13th inst.

FACTS IN NATURAL HISTORY.

A globe placed in water, or in air, in moving meets with resistance, and its velocity will be retarded. If you alter the globe to the form of an egg, there will be less resistance. And then there is a form called the solid of least resistance which mathematicians studied for many years to discover; and when they had discovered, it, they found they had the form of a fish's head! Nature had "rigged out" the fish with just such a figure.

The feathers of birds, and each particular part of them are arranged at such an angle as to be most efficient in assisting flight. The human eye has a mirror on which objects are reflected, and a nerve by which these reflections are conveyed to the brain; and thus we are able to take an interest in the object which passes before the eye. Now, when the eye is too convex, we use one kind of glass to correct the fault; and if it be not convex enough, or if we wish to look at objects at a different distance, we use glasses of entirely another description. But as birds cannot get spectacles, Providence has given them a method of supplying this deficiency. They have the power of contracting the eye, of making it more convex, so as to see the specks which float in the atmosphere and catch them for food; and also of flattening the eye, to see to a great distance, and observe whether any vulture or enemy is threatening to destroy them. In addition to this they have a film, or coating, which can be suddenly thrown down over the eye to protect it; because at the velocity with which they fly, and with the delicate texture of their eye, the least speck of dust would act upon it as a penknife thrust into the human eye. This film is to protect the eye, and the same thing exists to some extent, in the eye of the horse. The horse has a large eye, very liable to take dust. The coating in the horse's eye is called the *haw*, or third eye-lid; and if you will watch closely, you may see it descend and return with electric velocity. It clears away the dust and protects the eye from injury. If the eye should catch cold, the haw hardens and projects, and ignorant persons cut off, and thus destroy this safeguard.—*Professor Mapes.*

GHOST-CRAFT.

A writer in 1766 thus expresses himself as to ghost-craft:—'Does not every fool of superstition limit his apparition to time, place, and person,—to night, to a corner, to a coward? Why are ghosts eternally banished from sunshine and a crowd? What mighty causes restrain their stalking in daylight and in company? If they are benevolent to mankind, why should they decline opportunites of at once securing indubitable testimony of their existence, of accepting that reverence their nature would attract, and that gratitude their kindness would excite? The delusions of ghost-craft arise from a variety of causes. Some of them are accidental and natural; others are brought about by morbific agency; not a few by imposture; more by fear, and many by the wilfulness of credulity in the ghost seers themselves.—*Ainsworth's Magazine.*

ANECDOTE OF JOHN HOWARD.

During his stay at Vienna, Howard was introduced to the Queen of Hungary, and had the honor of dining with her on some public occasion, when the nobles of her court, and the foreign ambassadors, were her guests. A circumstance also occured at Vienna, which strongly evinces his love for truth, and the fearlessness of his character when speaking it, at all times, and in all companies. Dining one day at the table of Sir Robert Murray Keith, the English Ambassador at the Austrian Court, the conversation turned upon the torture, when a German gentleman observed, that the honor of abolishing it in his own dominions, belonged to his Imperial Majesty.

"Pardon me," said Howard, "His Imperial Majesty has only abolished one species of torture, to establish in its stead another more cruel; for the torture which he abolished lasted at most but a few hours; but that which he has established lasts many weeks, nay, sometimes even years. The poor wretches are committed to a noisome dungeon, as bad as the Black Hole at Calcutta, from which they are liberated only on condition that they confess what is laid to their charge."

"Hush!" said the Ambassador, "your words will be reported to his Majesty.

"What!" replied he, "shall this tongue of mine be tied from speaking truth by any King or Emperor in the world? I repeat what I have asserted, and maintain its veracity."

Deep silence ensued, and every one present admired the intrepid boldness of the man of humanity.

Time is to the young a flood tide, increasing their strength and swelling the sum of their enjoyments; but the same time is ebb tide with the aged, draining off from them, just what it brings to the young.

Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

THE APPROACH OF SPRING.

BY "BROTHER" JAMES.

Spring, bright Spring is coming! The tuneful bird
Yonder, dedicating his new home, sings
A song of welcome to her mild approach;
The little brook beneath him dances to
The music of his strains. The gentle breeze
That tosses back my hair, lingers awhile,
And softly whispers it within my ear.
The meek-eyed violet is springing up,
And smiles upon her as she passes by,
And modestly sends up its odor sweet,
Like "the small tribute of humility."

Let me so live, that I, like Spring, shall be
A welcome visitor where'er I go,
And let my smile diffuse a pleasing ray
On those who move within my humble sphere.
Let me, like Spring, prove joyous, blithe, and gay!

Utica, N. Y.

Original.

DIALOGUE.

BY REV. G. ROGERS.

Clarissa. Good morning, cousin Sarah, how goes it with you this clear bright morning? As to cousin Charlie, I need not ask him, for he always wears such a happy face that it tells its own story.

Sarah. O, say nothing Clarissa, I am not exactly in the most amiable mood just now; I feel like *biting* somebody. Mother—dont you think—has been packing me off to a Sunday School, A pretty piece of business, indeed!

Charles. Yes, and what makes the matter worse, as poor Sal thinks, it's to a Sunday School where they wont tell her anything about the devil, and about hell where he keeps house, and about endless pains for bad people when they die and all these fine things.

Clarissa. Why really, cousin Sarah, I think for my part, that the hearing so much about these things as young folks are apt to in some Sunday Schools, would only make you feel more like *biting somebody* than ever. *My* Ma. thinks with *yours* in relation to these subjects. She thinks we children see enough of evil passions, and impure conduct in this world, to exert an evil influence upon us, and that we should go to Sunday School in order to learn of purer and better things. For the surest way to debase the mind she says, is to familiarize it with hateful and abhorent objects.

Sarah. O, Yes, cousin Clary, that's all fine talk—but I would like to know, as aunt Tabitha Growler says—what good is left in religion when the Devil and hell, and eternal flames and so on, are left out?

Clarissa. What good? Why, *God* is good, is he not? and Christ, who was God's image among men, affording visible examples of God's love and forbearance, and kindness toward even evil men and enemies. And is not faith good too? and charity, and justice, and truth and patience, and resignation under the afflictive dispensations of our Father? It is good, too to forgive, Sarah, "as God for Christ's sake hath forgiven us." It is also good to "have compassion on the ignorant, and them that are out of the way." So too, is patience in tribulation good, and resignation to the will of God." And, O, I could name a great many good things in religion, cousin Sarah, without including the Devil amongst them, or anything connected with him, and I hope that by the time you have been at the Sunday School to which you are going as long as I have, you will see that the best thing of all in Christ's religion is, that it teaches us to love God with all our hearts, and our neighbors as ourselves.

Charles. Ha, ha, ha! How I do wish that aunt Tabitha were here just now—if she would not feel more like *biting* somebody than ever sister Sally did, I am mistaken—for you must know, cousin Clarissa, that aunt Growler is a tremendous stickler for the Devil. I doubt if he has many faster friends even amongst gentlemen in black They stand up for him *per contract*, but she does it *con amor*; or, in plain English, from a genuine love of the thing.

Clarissa. Come, now, Charles, I wont allow you to run on so extravagantly. Aunt Growler is also, you know, a little grouty from the influence of bodily suffering and disappointments in life. We must give aunt Tabitha her due, for all that.

Charles. Well, the truth is, Aunt Growler has a fashion of setting one thing against another, in religious doctrine, so as to produce an equilibrium. I guess it comes from the habit of weighing cheese, starch, sugar and the like, in her little grocery. At all events she has, from some cause, worked herself into the notion that the Universe is a sort of immense pair of scales. On the one side, [holds up a ruler in a horizontal position,] she places God. Now there must be a Devil on the other, she thinks, to make things even! Here, again, she places Heaven, and to weigh against that there must be a hell on the other side! "Eternal life," says she, with great gravity, and to offset that "eternal death, endless happiness again, in the one scale—endless misery there must be in the other, or things will be out of balance." Isn't it funny coz? I have laughed my ribs sore at our Sally, when she undertakes to come it like aunt Growler. For Sally, you must know, believes as strongly in aunt Growler, as aunt Growler believes in the Devil.

Sarah. Did you ever see the like of our Charles? How he does run on. But he don't convince me that aunt Growler is in the error, for all that.

Clarissa. No, Sarah, I believe you there, for people are not easily laughed out of their errors, any more than they are scolded out. Charles however, means no wrong, he only gives vent to his natural overflow of mirthfulness. But, seriously, cousin Sarah, this equilibrium theory of aunt Tabitha Growler's wont do. For, if a devil is now necessary to balance against God, then there must always have been a devil. If we now need a hell for a make-weight against Heaven, then it always was needed for the same reason. The same may be said of endless death and of endless pain. But, when none existed but God, cousin Sarah, where was death? where was misery? The scales must have been out of balance then.

Charles. My stars! How I do wish that aunt Tabitha was here! She would'nt see her scales demolished in that brief fashion without a scratch for it, I know.

Clarissa. Come, now, my merry cousin, no more of that, let us talk about something better. In the school to which you are going cousin Sarah, you will be instructed in just views of God—of your relations to mankind—of the nature of your duties in this life, and the true ground on which you may confidently expect salvation for yourself and all the human family in an-

other. You may not appreciate the value of these views at present, but the time will assuredly come when you will. They will save you from a world of needless and harrassing anxiety. They will make it to be no hardship to love God and to serve him—as alas, too many think it to be. They will place your fellow-beings and you in such relations toward each other, that your duty to them will be plain in all cases, and the discharge of it will be easy and pleasurable. All the reward you will want for it, will be the pure happiness you will find in it. And Sarah, when the dark days, which sooner or later are to come to all, shall come to you; you will find in these views a cheer and a support which no other views in religion or in philosophy can possibly afford you. They will inspire you with a strong trust in God's love, and with an unwavering persuasion that all will issue for the best. For my own part, cousin Sarah, I am convinced that my parents in sending me where I may be thus instructed, are doing a better deed for me than though they were laboring to heap loads of wealth for my worldly fortune. For there are many woes in life for which all the wealth of India cannot purchase a remedy. But there are none—no, none, that are utterly beyond the healing reach of religion.

Charles. Quite a sermon, I declare! Why Sally, did you know our coz. was such a preacher?

Sarah. At all events, Charles, if it is not all exactly true, it sounds so very much like it that it has quite overcome my reluctance to go to the Sunday School. [To Clarissa.] I begin to be of your opinion, cousin Clarissa, that much of our happiness in future life depends on the views we may receive on religious subjects in our youth, and since it is a main object of the school to which mother has sent us, to inculcate such views of God and of mankind as must inspire love and confidence toward the one, and charity and hope toward the other. Why, here are my heart and hand to accompany you thither, cousin Clarissa, and many thanks to you for correcting my silly prejudices and ill temper. [They lock arms and walk off together.]

THE LITTLE ROSEBUSH.

Spring had returned, sending every where its fragant perfume. Amelia took care of a beautiful rosebush, every morning, when the sky was serene, placing it on her window; but she removed it to her room if the night appeared stormy or cold.

One night the zephyr was sweet and refreshing, the weather calm and pure. Amelia thought it unnecessary to use the same precaution, but the next morning she shed many tears; her beautiful roses had been withered and scattered by the storm. "One single imprudence," she said in despair "has made me lose the fruit of all my care."

"Thou canst," replied her mother, "learn a good lesson for the time to come. Know that the gale is not less fatal to the roses than is depravity to innocence, and we cannot save ourselves from vice without the greatest care. It is in following the counsels of her parents and in flying vicious company, that a daughter will preserve her baptismal innocence, and merit the name of the white dove of the Savior."—*Bost Olive Branch.*

Ill Humor.—Never do any thing that can denote an angry mind; for although every body is born with a certain degree of passion, and from untoward circumstances will sometimes feel its operation, and be, what they call "out of humor," yet a sensible man or woman will never allow it to be discovered. Check and restrain it; never make any determination until you find it has subsided; and always avoid saying anything that you may wish unsaid.—*Lord Collingwood.*

Newspapers.—Every subscriber thinks the paper is printed for his special benefit, and if there is nothing in it that suits him, it must be stopped—it is good for nothing. Some people look over the deaths and marriages, and actually complain of the editor if but few people in his vicinity have been so fortunate as to get married the previous week or so unfortunate as to die. An editor should have such things in his paper, whether they occur or not. Just as many subscribers as an editor may have just so many different tastes has he to consult. One wants stories and poetry; another, abhors all this. The politician wants nothing but politics. One must have something smart; another something sound. One likes anecdotes, fun, and frolic; and the next door neighbor wonders that a man of sense will put such stuff in a paper. We only wish that every man, woman, and child who reads a paper, were compelled but one single month to edit one. They would find that it is not so easy a matter as they supposed it to be.—*Liverpool Mercury.*

BUSINESS ITEMS.

Br. Tompkins, send current volume Quarterly Review, to A. H. Biscoe, Vienna, Pickens Co,, Alabama, and charge this office.

MARRIAGES.

In Oxford, March 1st., by Rev. J T. Goodrich, Mr. Horace J. Wood, to Miss Diana Stratton, both of Oxford.

DEATHS.

In Norwich, Dec. 6th, 1848, Mary Virginia Scott, daughter of Delos and Mary E. Winsor, aged 3 years and 2 months.

In McDonough, Feb 25th, 1849, Frances Adelia, daughter of Edward L. and Hannah Wilcox, aged 7 months and 2 days.

In McDonough, March 9th, Charlotte, daughter of Mason and Lydia Whipple, aged 14 years.

In Preston, March 13th, Sarah Mariette, daughter of Samuel E. and Lydia Lewis, aged 13 months.

In Chittenango, Madison county, March 13th, Jane E., daughter of the late Samuel and Mrs. Minerva Wylie, of Coventry, Chenango county, in the 18th year of her age.

In Preston, February 13th, Mary E., daughter of Leroy L. and Harriett C. Eccleston, aged 7 months.

In Preston, March 20th, David L., son of Charles and Mary Eccleston, aged 19 years. Funeral in the Presbyterian Meeting House, March 22d. Sermon by J. T. G.

New-York Cattle Market....Tuesday, MARCH 27.

At market 1,500 Beef Cattle, (900 Southern, remainder this State, and the East) 75 Cows and Calves, and 1,500 Sheep and Lambs.

Beef—Beeves have been rather dull of sale during the week, but we cannot reduce the quotations of our previous report. Most of the transactions ranged at from 6 to 9 c per lb. A lot of 80 head were taken by shippers who have the contract for supplying the British Naval station at Bermuda. From the appearance of the yard, we should estimate about 200 left over, undisposed of.

Cows and Calves—Sales at $22 50 to 33 a 42 50.

Sheep and Lambs—Sales at 2 25 to 3 50 a 6 50. The latter is a slight advance on the prices of last week. 200 left over.

NEW-YORK MARKET—WHOLESALE PRICES.

CORRECTED WEEKLY.

PROVISIONS.

Flour, per bbl.,	$5 37a5 5 80	Beef, mess, per. bbl.	12 50a13
Wheat, Genesee, bush.,	1 35 1 12	" Prime, "	$9 a9 80
" Western, "	1 5a1 15	Lard, per lb.,	6 3-4
Indian Meal, per bbl.,	2 56 1-2	Cheese, "	7
Corn, round, per bush.,	62	Butter, Orange Co. dairy,	20a26
" mixed, "	56a58	" Western "	13a15
" New Orleans, "	55a56	" Ohio Common,	12a13
Rye, "	66	Salt, Turks' Island, bush.,	21
Oats, "	38a39	" L'pool grnd, sack,	1 02a1 12
Pork, Mess, per bbl.,	10 75	" " fine, "	1 20a105
" Prime, "	$9	Wool, pulled and fleece,	23 a 36

MISCELLANEOUS.

Hay, pressed, per 100 lbs.	50a56	Timothy Seed, tierce,	17a18
Hops, per lb.,	9a10	Clover " per lb.,	6a6 3-4
Leathers, live American,	37 1-2	Flax, rough, in bulk, per bushel,	1 20a1 22
Flax, per lb.,	9		